

ARTICLES, *690. 11. 25*

# To be enquired of wwith- in the Dioces of London,

in the third generall Visitation of the reuerend  
Father in God, *Richard* Bishop of London.

HOLDEN

In the yeere of our Lord God 1604. In the second  
yeere of the raigne of our most gracious Soueraigne  
Lord *JAMES*, by the grace of God of  
*England, Fraunce, and Ireland, King,*  
defender of the fayth; and of Scotland  
the thirtie eight, &c.



Imprinted at London for Clement Knight.

1604.



A Branch of the Statute made in the first yeere of the raigne  
of our late Soueraine Lady Queene Elizabeth, intituled,  
*An Act for the vniformitie of Common Prayer  
and seruice in the Church.*



That from and after the feast of the Natiuitie of  
St. Iohn Baptist next comming, all and euery  
person & persons inhabiting within this Realme,  
or any other the Queenes maiesties dominions,  
shall diligently and faythfully (hauing no law-  
full or reasonable excuse to be absent) indeuour  
themselves to resort to their parish Church or  
Chappell accustomed, or vppon reasonable let  
thereof to some vsuall place where common prayer and such like ser-  
uice of God shall be used in such time of let, vpon euery Sunday and other  
dayes, ordayned and used to be kept as Holy dayes, and then and there to  
abide orderly and soberly during the time of common prayer, preach-  
ing, or other seruice of God there to be used and ministred, vpon paine of  
punishment by the Censures of the Church. And also vpon paine that  
euery person so offending, shall forfeite for euery such offence twelue pence,  
to be leuied by the Church wardens of the parish where such offence shall  
be done, to the use of the poore of the same parish, of the goodes, landes,  
and tenementes of such offender by way of distresse. And for due executi-  
on heereof, the Queenes most excellent Maiestie, the Lordes temparall,  
and all the commons in this present Parliament assembled, doth in Gods  
name earnestly require and charge all the Archbishops, Bishops, and  
other Ordinaries, that they shall indeuour themselves to the vttermost of  
their knowledge, that the true and due execution hereof may be had  
throughout their Diocesse and charges, as they will answer before God  
for such evils and plagues, wherewith almightie God may iustly punish  
his people for neglecting this good and holsome Lawe.



The tenour of the Othe ministred to the  
*Churchwardens and Swornemen.*

**Y**OU wall sweare, that all affection, fauour, hatred, hope of rewarde and gaine, or feare of displeasure, or mallice set aside, you shall vpon due consideration of the Articles giuen you in charge, present all and euery such person of or within your parish, as hath committed any offence or fault, or made any default mentioned in these, or any of these Articles, or which are vehemently suspected, or otherwise defamed of any such offence, fault, or default: wherein you shall deale vprightly and according to trueth: neither of malice presenting any contrary to trueth, nor of corrupt affection sparing to present any, and so conceale the trueth, hauing in this action God before your eyes, with an earnest zeale to maintaine trueth, and to suppress vice. So helpe you God and the contentes of this Booke.

The Charge of the Churchwardens and Swornemen,  
set downe for the better performance of their dueties,  
*and discharge of their Othes.*

**T**HEY are straightly charged to heare all these Articles read ouer to them, and diligently to consider and inquire thereof, and for that the time is so short in this Visitation, that they shall not be able to make a perfect answer vnto all them; and that notwithstanding there are many notorious faultes presently worthy of presentment and reformation, they are charged after their returne home, that together with their Minister they do read ouer all these Articles distinctly and leasurely, to the end they may consider of euery perticuler Article, and of the offences in them contained, as of such persons in their parish as shalbe noted to offende in any of them: and after that, to assemble themselves in some conuenient time together and to make their Bill, answering euery Article by it selfe, ~~before the feast of St. Martin next ensuing, being the 10 day of November:~~ which Bill shall be signed with the hand of the Minister and of all the Church-wardens and Side-men, and shall for their better ease be brought by one of the Church-wardens vpon the ~~Monday~~ *Thursday* of November next, vnto the Church of *Westminster* where for the sauing of their trauell and charges vp to London, the Iudge and the Register will be readie to receiue them.



# Articles to be enquired of vwithin

the Dioces of London in this Visitation holden

in the yeere of our Lord God. 1604.

## *Articles concerning the Clergie.*



Whether is Common prayer read by your Minister in your Church or Chappell distinctly and reuerently vpon all Sundayes and Holy dayes, and in such order as is set forth by the Lawes of this Realme in the booke of Common prayer, without any kind of alteration, omitting or adding any thing, and at due and conuenient houres?

2 Whether doth your Minister vpon Wednesdayes & Frydayes (not being Holy dayes) read in your Church or Chappell, publikely the Letanie and other prayers appoynted in the said booke for those dayes: and whether doth he read the Communion against sinners, in such order and forme as it is there also prescribed?

3 Whether doth your Parson, Vicar, or Curate, in the administration of the Lodes Supper, or of Baptisme, when he solemnizeth Matrimonie, buryeth the dead, churcheth women, &c. vse the formes and prayers prescribed in the Communion booke, without omitting or altering any part of them, and without any of his owne additions?

4 Whether doth your Parson, Vicar, or Curate, read publike prayer & administer the Sacramentes ordinarily himselfe, vsing such rites and ceremonies as are prescribed in the booke of Common prayer: as namely whether doth he kneele at the receiuing of the holy Communion, and administer the same to none but to such as do kneele at the receiuing therof: make the signe of the Crosse vpon the childes forehead in the administration of Baptisme: Baptise any without Godfathers and Godmothers: vse the Ring in marriage: and generally whether doth he in the discharging of al these duties, and when he readeth Common prayer epyther vpon Sundayes, Holy dayes, Wednesdayes and Frydayes weare a Surplice?

5 Whether doth your Minister vpon Sundayes at morning prayer declare vnto the parishioners what Holydayes and Fasting dayes are appoynted to be kept the weeke following: whereby they may be put in minde to prepare themselves, and to repaire to the Church to publike prayer, according to the lawes of the Realme?

Whe.



## Articles concerning the Clergie.

6 Whether doth your Parson, Vicar, or Curate, or either of them refect at any time those women (being married) which do come to church to giue God thanks after their childbirth, or refuse or neglect to visit p<sup>r</sup> sick, or to burie the dead, according to their duties prescribed in the booke of common prayer?

7 Whether doth your minister in the Rogation dayes of procession vse the perambulation of the circuite of your parish, appointed by Law: and whether doth he in the sayd perambulation mooue the people to giue thanks to God in the beholding of his benefites, for the increase and aboundance of his frutes vpon the face of the earth: and sing or say the two Psalmes, beginning, Praise the Lord O my soule. &c. with the Letanie & suffrages thereunto belonging: and at certaine conuenient places reade the Homily of thanksgiving to God, already deuised, and diuided into foure partes, without addition of any superstitious ceremonie heretofore vled?

8 Whether doth any man, being neither Minister nor Deacon, read common prayer openly in your Church or Chappel, or administer the sacrament of baptisme, or solemnize matrimony, or take vpon him to practise any other ministeriall dutie in the church, that is prescribed to be executed particularly by such as are either ministers or Deacons, & what is his name that so doth?

9 Whether is your Parson or Vicar a Preacher, licensed to preach by lawfull authoritie according to Law: if he be, how many Sermons doth he preach peerele: if he be not, how many doth he procure to be preached by others: who hath preached them, and whether were they Preachers lycensed, as is before expressed?

10 Whether doth your Parson, Vicar, or Curate, euery Sunday & Holyday when there is no Sermon, read distinctly and plainly some part of the Homilies prescribed and set forth by Law.

11 Whether doth the Parson, Vicar, or Farmour of the Benefice in your parish cause or suffer any Curate or Minister, either to read service, &c. or to preach, before he the said Curate (being no preacher) be examined & admitted by the Ordinarie in writing: and before he the said Curate being a preacher be thereunto admitted according to Law, and before they shew their sayd seuerall licences vnto the Churchwardens?

12 Whether doth your Preacher in his prayer which he maketh at the entrance into his Sermon, vse at all times the prayer for his Maiestie, for our geacious Queene, the Prince, and all the rest of the royall progenie, with his whole title: as, King of England, Scotland, Fraunce, and Ireland, defender of the fayth, &c. and of all causes, and ouer all persons within his highnesse dominions, as well ecclesiasticall as temporall, next and immediatly



## Articles concerning the Clergie.

under God, supreme gouernor: And whether doth he in like manner then pray for the Archbishops and Bishops, as by law is also appointed:

13 Whether your Minister doth serue two Cures in one day:

14 Whether doth your Parson, Vicar, or Curate, euery Sunday and Holy day openly in the Church earnestly call for, heare, and instruct all the Childzen, Apprentises, and Seruants of both sexes, that be of conuenient age within your Parish, or at the least so many of them by conrse as the time will serue, and as he may well heare & instruct one houre at the least, before or after euening prayer, in the ten Commandements, the Articles of the beleefe, and the Lords prayer: and diligently examine & teach them the Catechisme, as it is now allowed and set forth in the booke of Common prayer:

15 Whether is there any man in your parish, being neither your Parson, Vicar, nor Curate, that taketh vpon him to preach or read Lectures eyther in priuate houses, or publikely in your church or chappell, who is not licensed to preach or read there: or who doth not once a yeere at the least administer the Sacraments in your sayd Church or Chappell, where he so preacheth or readeth, according to the booke.

16 Whether your Minister hath or doth receiue to the holy Communion any persons which be not of his owne parish, without testimonie from the Minister of the place where they dwell, what they be, that it may appeare that they be not persons excommunicate, or otherwise infamous.

17 Whether doth your Parson, Vicar, or Curate, reiect any from the holy Communion, who is not by publique fame, or by presentment of the Churchwardens detected for a notorious Fornicator, Adulterer, or other wicked lyner, or disturber of his neighbours by whom publique offence is giuen: and whether he receiue any such person so infamed or presented, to the holy Communion before publique penance intoynd by his Ordinarie be by him first perfozmed, to the satisfaction of the Congregation according to the Law in that case provided:

18 Whether doth your Parson, Vicar, or Curate, or any other Minister or Preacher, baptise in your Parish-church or Chappell, any Infants, nat in the Font according to the antient custome, but in a Basyn, and vize the parentes of the sayd Infant to be present, in place of Godfathers for their childzen:

19 Whether doth your Parson, Vicar, or Curate, once euery quarter of the yeere read his Maiesties Injunctions openly and deliberately before his parishioners at one time or at two seuerall times in one day, according as in the sayd Injunctions it is prescribed:

Whe.



## Articles concerning the Clergie.

20 Whether hath your Parson, Vicar, or Curate, or any other Minister, publickly or privately preached, declared, or spoken any thing in your parish in derogation of the booke of Common-prayer, which is set forth by the lawes of this Realme, displaying, or depaving the same, or any thing therein contayned; or against the present estate of the Ecclesiasticall government, established by the same authoritie, or against any office, function, or part thereof, affirming the same to be unlawfull?

21 Whether hath your Parson or Vicar, more Benefices then one? yf he hath not, whether is he resident upon that one? yf he be not resident, where doth he remayne? and whether doth he leave a sufficient Minister and Preacher to supply his absence, allowyng something yeerely towards the reliefe of the poore? and what doth he so allow?

22 Whether is your Parson or Vicar, who hath two Benefices within this Dioces; or one Benefice in this Dioces, & an other soorth of the same; resident one halfe of the yeere on one of them, and the other halfe yeere, or the greater part thereof upon his other Benefice; and whether doth he leave the Benefice in your parish provided of a sufficient Preacher to serve it; and hath an especial care of some convenient hospitality to be kept in his absence according to his ability, and the proportion of that lying?

23 Whether doth your Parson, Vicar, or Curate, keepe a iust and perfect note of all such as do communicate in your parish, and do not rather, regarding their private gayne, receive their offerings at Easter, deliever them Tokens, enter them into their booke, and so certifie as communicantes those who never received?

24 Whether doth your Parson, Vicar, or Curate, keepe any man or woman in their houses, that are suspected to be eyther of euill religion, or of bad life: or whether be they or any of them incontinent persons themselves, or giuen to drunkennes, or to be haunters of taverns, alehouses, or suspected places, common Dicers, Carders, Tableplayers, Swearers, Dauncers, or otherwise suspected persons of any notorious crime, or light and vnseemely behauiour, or giue euill example of lyfe, or vse disordered or vnseemely apparrell, eyther in collours, guardes, or light fashion?

25 Whether there be any Ministers or Priestes within your parish, which live idely without any care, neyther serving in any place, nor hauing any place of reading or preaching, and so become offensive to their calling, and what be their names who so lyue, and how long haue they been with you?

Articles



## Articles concerning the Church.

### *Articles concerning the Church.*

1 **W**hether haue you in your parish Churches and Chappels all things necessarie and requisite for Common prayer and administration of the Sacramentes, especially the booke of Common prayer with the new Kalender, two Psalters (all set forth by his Maiesties especiall commaundement and Proclamation onely to be vsed, printed by his Highnesse Printer, the which you were by your Archdeacons commaunded from mee, to haue bought before Whitsontide last,) the English Bible in the largest volume of the edition set forth by the Bishops, and lately imprinted by the Kinges Printer; the Table of the ten Commandements, a convenient Pulpit well placed, a comely and decent Table standing vpon a frame for the holy Communion, with a faire Linnen cloth to lay vpon the same, and some couering of Silke, Buckram, or other such like for the cleane keeping thereof; a faire and comely communion Cuppe of Siluer, and a cover of Siluer for the same, which may serue also for the ministration of the communion Bread, a decent large Surples with sleeves, and a strong Chest or Boxe for the almes of the poore, with three lockes and keyes to the same, and all other things necessarie in and to the premises?

2 Whether there haue growne in your Church since the last Visitation in the yeere 1601. any contention betwixt any of the parishioners, touching the placing or displacing of any in any seate or pew in the Church: and whether there hath been any Pew buylded since the foresayd yeere 1601. in any your Churches, without the expresse leaue and consent first had of the Ordinarie of the Diocess, and by whom haue any such been built.

3 Whether is your Church or Chappell, and the Chauncell well and sufficiently repaired and kept without abuse of any thing: whether doth your Parson, Vicar, or Curate, or the Proprietarie or Farmer of your Parsonage or Vicarage in your parish keepe the Parsonage or Vicarage house with all other the edifices thereunto appertaining in good and sufficient reparations: and whether is your Church-yard well fenced and cleanly kept without any lapstall or other annoyances,

4 Whether your Church be a Parsonage or a Vicarage presentatiue or donatiue, or otherwise serued by a Curate: whether did they ever heretofore heare or know that it was a Parsonage or Vicarage, and how came it to be decayed from being presentatiue, to be in the state it now is, and when was it first decayed, from being a benefice presentatiue, as you remember.

*Whe.*



## Articles concerning Ecclesiasticall Officers.

5 Whether your Fontes or Baptisteries be remooued from the place where they were wont to stand, towarde the lower end of the Church: or whether any persons, leauing the vse of them, do christen or baptise in Basins, or other vessels, not accustomedly vled in the Church before time: or do vse any kind of Laver with a remouneable Basen, or haue taken downe the old and vsuall Font heretofore vled in your parish:

6 Whether is there in your Parish a sufficient Register booke of Parchment of marriages, christnings, and burials, provided at the charge of the Parish: whether are all the names of those that haue been either christened, married, or buried, since the beginning of her late Maiesties raigne newly written into the sayd Parchment booke: Whether doth the Minister euery Sunday read the names publikey of those that were either christened, married, or buried the weeke before: Whether haue you a publike Chest with three lockes, for the Minister and the two Church-wardens to keepe the sayd Booke in: and whether haue you brought a transcript of all the names of such as haue been christened, married, and buried this last yeere into M. Blackwell my Register his office, as you are bound to do euery yeere hereafter, within a month after the Feast of Easter, by the Constitutions.

## Articles concerning Ecclesiasticall Officers.

1 Whether the Chancelor, Archdeacon, Commissarie, Officiall, or any other vsing Ecclesiasticall Jurisdiction in this Dioces, their Registers or Actuaries, Apparators, or Summoners, haue at any time winked at and suffered any adulterers, fornicators, incests, or other faultes or offences presented vnto them, to passe and remaine unpunished, and uncorrected for money, rewardes, bydes, pleasure, friendship, or any other partiall respect:

2 Whether doth the Chancelor, Commissaries, Archdeacons, or any other Officials, heare any matters of office, or correction priuately in their chambers without the presence of the sworne Register or his deputie: or do discharge any mans penance, for money, without the consent of the L. Bishop, according to the constitutions: or doe sende any writing vnder their owne hands to your Church, without the Registers presence at the doing of it, eyther for marriage of any couples, or for ending or ordering of any matter or penance:

3 Whether the Chauncelor, Officiall, or Commissarie, haue caused for, or caused the Church-wardens to make, bring, or to pay for any more Billes of presentment, then once in euery yeere: or do call for their quarter Billes, or make the Church-wardens pay for them:



## Articles concerning Schoolemaisters.

### *Articles concerning Schoolemaisters.*

- 1 **W**hether the Schoolemaister or Schoolemaisters within your parish openly or privately in any Noble or Gentlemans house, or in any other place, be of good and sincere religion, life, and conuersation, and be diligent in teaching and bringing up of youth: and whether they haue been examined, allowed, and licensed for Schoolemaisters by the Ordinarie in that behalfe?
- 2 Whether your Schoolemaister or Schoolemaisters do themselves receiue the holy Communion as often as they ought to do: and whether do all their Schollers, which be of age sufficient, and of capacitie by instruction, to receiue the Lords Supper, come to the Communion either in your Church or where their Parents dwell once every yeere, and be diligent to heare Common prayer?
- 3 Whether your Schoolemaister or Schoolemaisters do orderly on Sundayes with their Schollers, come to the Church of their parish where they teach, and there see their Schollers placed in some conuenient place, so as they do not disquiet the minister or parish in time of diuine seruice, but may exercise themselves godly in reading and hearing the Seruice & Sermons, and in answering with the congregation in reading of publike prayer?
- 4 Whether the Schoolemaister or Schoolemaisters either private or publike do teach their Schollers the Catechisme authorized by publike authoritie, at the least once every weeke, and do instruct and examine them in the same: or do teach any other Catechisme, and what Catechisme it is that they so do teach?
- 5 Whether your Schoolemaister or Schoolemaisters, or any of them be knowne or suspected to read vnto their Schollers privately any vnlawfull Bookes: or privately to instruct them in their young yeeres either in poperie, superstition, or disobedience, or contempt to his Maestie and his lawes Ecclesiasticall by publike authoritie allowed?
- 6 Whether your Schoolemaister or Schoolemaisters, or any of them vnder pretence of Catechising their Schollers, which is a most godly order, carefully by them to be obserued, do keepe lectures, readings, or exposition in diuinitie in their houses, hauing repairst vnto them of people not being of their owne family and household?
- 7 Whether the Schoolemaister or Schoolemaisters within your parish, do teach his or their Schollers any other Grammer then that which is commonly called the Kinges Grammer, set forth by the authoritie of King Henrie the eighth?



## Articles concerning the Parishioners.

### *Articles concerning the Parishioners and others of the Laitie.*

1 **W**hether all Householders in your parish cause their children, servants, and apprentices, both mankind & womankind, being above seven yeeres of age, and under twentie, which haue not learned the Catechisme, to come to the Church on Sundayes and Holy dayes at the time appointed for Catechising, and there diligently and obediently to heare, and what be the names of those that do not cause their children, servants, and apprentices to come to the Church to be instructed and examined?

2 **W**hether the Churchwardens do deliuer to the Archdeacon at his Visitation, a note of all those who do not sende their children and seruantes to be catechized?

3 **W**hether any do worke, or keepe any shoppe open vpon Saboth dayes, or vpon any Holy dayes appoynted by the lawes of this Realme to be kept Holy day, or vse any worke or labour, or open stews of their wares in any of those dayes?

4 **W**hether you your selues, or the Churchwardens in the yeeres before you, haue suffered any unmarried women being begotten with child, to goe out of your parish before she hath by you or them been presented to your Ordinarie: or any man defamed of whoredome, to depart unpunished, vpon direction appoynted by the Ordinarie? And fourth of whose houses haue they gone away with child unpunished, and what be the names of such unmarried women which haue been deliuered within your parish this three yeeres last past, haue gone away without doing of penance?

5 **W**hether the parish Clarke be appoynted according to the law, by the Parson or Vicar of the parish, with the allowance of the Ordinarie: and whether he be not obedient to the Parson, Vicar, or Curate: and whether he be able to read, and whether he keepe the Bookes and Ornamentes of the Church faire and cleane, and cause the Church, and Quire, the Communion Table and the Font, to be kept cleane and decent against the Seruice time, the Communion, Sermon, and Baptisme?

6 **W**hether there be any person or persons ecclesiasticall or temporall, within your parish or else where within this Dioces, that haue receyued and kept in their custody, or that read, sell, utter, disperse, carry, or deliuer to others any English Bookes or Libels, set forth either on this side or beyond the Seas, by Papistes or Sectaries against the Kings supremacie in causes ecclesiasticall, or against true Religion and Catholike doctrine now pub-



## Articles concerning the Parishioners,

liuely professed in this Church, or the gouernment or discipline of the Church of England, now within this Realme receiued and established by common authoritie, and what their names and surnames are?

7 Whether there be any in your parish who are noted, knowne, or suspected to conceale or keepe hidden in their houses any Masse booke, portesse, breuaries, or other booke of popery and superstition, or any Challices, Copes, Vestments, Albs, or other ornaments of superstition, vncancelled or vndefaced, which it is to be coniectured they do keepe for a day, as they call it?

8 Whether there be in your parish any popish or sectary recusant or recusants, which for any cause whatsoever, forbears to come to Church to common prayer, or to heare Gods word preached, pretending it vnlawfull to come to our assemblies, as the Church of England now standeth, established by his Maiesties authoritie, and what their senerall name or names are, and how long they haue been recusants?

9 Whether any do refuse to receiue the holy Communion at their owne Ministers handes, either because he is not a Preacher, or because he only obserueth the order of ministration appoynted by the booke, and who they be that do go from their owne parish, to receiue at any other ministers handes?

10 Whether any of your parishioners hauing a Preacher to their Parson, Vicar, or Curate, do absent themselves from his Sermons, and resort to any other place to heare other preachers?

11 Whether all the people of your parish aboue 16. yeeres of age, and especially householders, hauing no lawfull excuse to be absent, doe resort with their seruantes and children to their parish Church or Chappell on the Holy dayes, and on the Sundayes to morning and evening prayer, and who they be that either negligently or wilfully absent themselves, or do vnrerently behaue themselves in the Church, or vse any gaming or pastime abroad or in any house, or litle in the streete or Church-yard, or in any tuerne, or alehouse, vpon the Sunday, or Holyday, in the time of Common prayer, Sermon, or reading of the Psalmes, or any of them, either before or after noone?

12 Whether the forfeiture of xii. pence for every time of absence from the Church vpon every Sunday and Holyday, appoynted by a Statute made in the first yeere of the late Queene Elizabeths raigne, to be leuied and taken according to the same Statute (the tenor whereof is sette downe in the beginning of this Booke) by the Churchwardens of every person that offendeth, and by them be put to the vse of the poore of the parish; if it be not so leuied, by whose fault it is?

Whe.



and others of the Laitie.

13 Whether there be any Inkeepers, Alewives, Victuallers, or Tipplers, that suffer or do admitte any person or persons in their houses to eat, drinke, or play at Dice, Cardes, Tables, Bowles, or such like games, in the time of Common prayer or Sermon, on the Sundayes or Holydayes: or any Butchers, or other that commonly use to sell meate or other thinges in the time of common prayer, preaching, or reading of Homilies: and whether in any Fairer or common Markets falling upon the Sundayes, there be shewing of any wares before morning prayer be done: and whether any markets and selling of wares be used or suffered in any Church-yards on the Sabbath day by common Packmen or Pedlers going about, or any Butchers?

14 Whether the Church-wardens of the last yeere, hath given to the Parson or Vicar and the parish, a full account of the Church goodes that were committed to their charge, according to the custome that hath been afore time used: and what Church goodes they or any other have sold, and to whom, and whether to the profite of your Church or no: and what hath been done with the mony thereof comming?

15 Whether the Church-wardens and Shozymen, since the fourth day of August 1601, have of any private corrupt affection concealed any crime or other disorder in their time done in your parish, and have not presented the same to the Bishop, Chancelor, Archdeacon, Commisarie, or such other as had authoritie to reforme the same: and whether they or any of them, at any such time as they should have been at divine service on Sundayes and Holydayes, and should there have observed others that were absent, have beene away themselves, at home, or in some Tavernne or Alehouse, or else about some worldly businesse, or at bowles, cardes, tables, dice, or other gaming, without regard of their office and duetie in that behalfe?

16 Whether your Minister and you the Church-wardens, or any other in your parish have in your recollections made any orders, or do use to call any parties before you for any cause to be ordered by the Ecclesiasticall lawes, and so do use a kind of Presbiterie or censuring over your neighbours, under pretence of your bellie meetings?

17 Whether any of your parish, being of convenient age, have not received the holy Communion thrice this last yeere at the least, and namely at Easter last, or thereaboutes for once, and what their names are, or which at their receiving have not signified the same before to your Parson, Vicar, or Curate, that he might conveniently examine them: and who have refused to come to him to be examined?



## Articles concerning the Parishioners,

18 Whether there be any in your parish that doth administer the goodes of those that be dead without lawfull authoritie; or any that suppress the last will of the dead, or any Executors that haue not fulfilled their testators last will, in paying of legacies giuen to the Church, or to other good and godly vses; as to the reliefe of pouerty, to Orphanes, poore Schollers, poore Maydens marriages, High-wayes, and such like, and by whom are they so deteyned?

19 Whether there be any in your parish, that since the fourth of August 1601, hath or doth offend contrary to the Statute made in the seauen and thirtieth yeere of the raigne of King Henrie the eight, for the reformation of Murte, and reuiued by an Act made in the thirteenth yeere of the raigne of our late Queene Elizabeth, taking aboue the rate of ten poundes for the lending of an hundred poundes by the yeere: and what be the names of such offenders?

20 Whether hath your Minister, or any of the parish, without the consent or priuie of the Ordinarie, caused any to do penance, or be punished eyther openly or otherwise, for any crime punishable by the Ecclesiasticall lawes onely, and what be the names of the parties that haue been so punished, and in what manner?

21 Whether there be any amongst you that do vse Sorcerie or Witchcraft punishable by the Ecclesiasticall lawes, or that be suspected of the same: and whether any vse any Charmes or unlawfull Prayers: and whether any do resort to any such for helpe and counsell, and what be the names, both of such as vse it, and of such as resort to them for helpe?

22 Whether any couples that be marryed in priuate houses within these thre yeeres last past, haue been knowne, or suspected to haue been marryed by any popish Priest or otherwise, after any other order then is appoynted by the Church of England?

23 Whether there be among you any blasphemers of the name of God, great or often swearers, adulterers, fornicators, harlots, or whoresmasters, incestuous persons, bawdes, or receiuers of naughtie and incontinent persons, or harborers of women with child which be humarryed, conueryng or suffering them to go away before they do any penance: or any that be vehemently suspected of any such faulces, or that be not of good name and fame touching such crimes and faulces of drunkards, or ribawdes: or any that be malicious, contentious, or vncharitable persons, raylers, scoulders, or sowers of discord betweene neighbours, and especially raylers against ministers and against their marryage, and what be all their seuerall names?

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and others of the Laitie.

24 Whether there be any in these partes, that haue been married within the degrees of affinitie or consanguinitie, by the lawes of God forbidden: or any that being diuorced or separated for the same, do yet notwithstanding cohabite and keepe company still together: or any that being married without those degrees, haue unlawfully forsaken their wiues or husbands, and married others: Any that being diuorced or separated asunder, haue married againe: any that haue married without Barnes thre seuerall Sun- dayes or Holy dayes solemnely asked, & without lawfull license thereunto: or any couples married that liue not together, but hauderously liue apart:

25 Whether there be any in your parish who will come to heare the Ser- mon, but will not come to the publike prayer appoynted by the booke of Common prayer, making a schisme or diuision (as it were) betwene the vse of publike prayer and preaching: And whether there be any, who being pre- sent at publike prayer, do not deuoutly and humbly kneele vpon their knees, at such times as by the Booke of common prayer they are appoynted; to wit, when they make a generall confession of their sinnes: when all prayers and Collects are read: in the time of the Lekturie: when the tenne Com- mandements are read, and at their receiuing of the holy Communion, &c. and what are their names that haue at any time shewed themselves vnder- full and vnererent in this behalfe:

26 Whether the Minister and Church-wardens haue suffered any Lord of Mis-rule, or Sumner lord or ladies, or any disguised persons: any play- ers, or May-games, or any Boys-dauncers at any time to come vneru- rently into the Church or Church yard, and there to daunce or play, or shew them selues disguised in the time of Common prayer, and what they be that commit such disorder, or that accompanied or maintayned them: or any Playes to be played in the Church:

27 Whether there be any married women or others within your Parish, which after chyldbirth, refuse or contemne to come to the Church to giue God thanks for their deliuey, and to haue the prayers publicly appoynted in that behalfe by the booke of common prayer:

28 Whether any within your Parish do resort vnto Barnes, fieldes, Woodes, private Houses, or to any extraordinary exposition of Scriptures, or conferences together, or that be drawers or perswaders of others to any such schismaticall conuenticles.

29 Whether any do keepe their chyldren unbaptized longer then is con- uenient, vntill it be for sicknesse of the child, or other vrgent occasion: And

whether



## Articles concerning the Parishioners. &c.

Whether any doe carry their children from the Parish they are borne in, to other Parishes to be baptized, and so refuse their owne Parish: or do bring strange ministers into their owne houses to baptize their children privately, according to their owne fantasies;

30 Whether any notorious Recusant, who obstinately refuseth to be partaker with the Church of England in publike prayer, and hearing of the word of God preached, who is for his disobedience and contempt excommunicated, and dyeth excommunicate, be buried in Christian burfall, not having before his death sought to be absolved, and testified the same his submission to some honest and discrete man, who shall upon his oath signify to the Bishop of the Dioces, whereby his Lordship may give order to the Ordinarie, before whom he was excommunicate for his absolution.

**A**T the deliuerie of your Bill of presentment, at the time and place aboue set downe, you are likewise in the sayd Bill, to set downe the names of all such as haue been buried at any time since the seventh of August 1604. being men, maydes, or widdowes: and likewise the names of such as haue been married by any License since that time, and out of what Court they haue been graunted, since the sayd seventh of August.

FINIS.



